

ROSIKRUCIAN DIGEST

JULY, 1949 • 30c per copy



Mysticism • Art • Science

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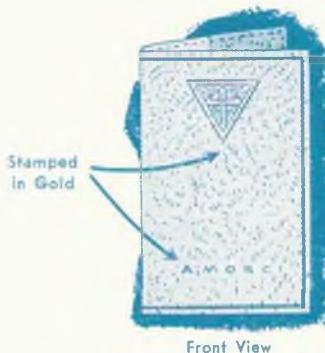
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ROSIKRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U.S.A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



DR. H. SPENCER LEWIS

The late Imperator of the A. M. O. R. C., founder of the second cycle of the Rosicrucian Order in America. His transition will be commemorated on August 2, at Rosicrucian Park, San Jose, California. (See page 208.)

THE LAST FRONTIER



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Scribe: S.P.C.
THE ROSICRUCIANS (AMORC)
San Jose, California.

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ROSIKRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXVII

JULY, 1949

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THE THOUGHT OF THE MONTH BETWEEN TWO WORLDS

By THE IMPERATOR

This is the fourth of a series of articles by the Imperator about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR.



HE stark realism of India, its struggling humanity, poverty, pestilence, and isolated extreme wealth is accentuated by a transcendental idealism. These constitute two worlds between which man fluctuates. He tolerates the one, physical existence, so that he may realize the other, religious experience. Perhaps nowhere, as in India, are two cultures, materialism and abstract idealism, brought into such prominent juxtaposition. Even the casual observer is afforded the opportunity, by constant comparison, of noticing the virtues and vices of both.

It seems most appropriate that in India, the birthplace of Buddhism, a society should exist for its *revival*. Buddhism has suffered as a result of the fanatical interpretation of its doctrines throughout the centuries—just as have Christianity and other large religious sects. In nations where Buddhists are in a minority this corruption of their teachings has been used against them. Perhaps there is no greater example of this prejudice than in the United States. With these conditions in mind, the Maha Bodhi Society was established in 1891. Literally, its name means *Great Enlightenment*. According to its journal, its principal aims are "to revive Buddhism in India; to disseminate Pali and Sanskrit Buddhist litera-

ture; to educate the illiterate people in domestic science, as hygiene, technical industries and home industries." These objectives are accomplished by the establishment of schools and libraries, and the publishing of ancient Buddhist literature.

The principal center of the Maha Bodhi Society in India is Calcutta. Most of these centers are called *viharas*, and, in reality, are a kind of monastic establishment where those who wish to devote their lives to the cause eventually don the yellow robes, shave their heads, and give of their services. These monks are known by the traditional title of *bhikkhu* which, in ancient times, meant that they were mendicant devotees of Buddha. The religio-philosophy of Buddhism, its objective of spiritual attainment through mental discipline, has appealed to simple as well as highly educated persons. Thus the Maha Bodhi Society has *bhikkhus* whom the world recognizes as intellectuals. Many of these have donned the robes and devoted themselves to the simple life and the serving of the purposes of the society after attaining high academic degrees in notable institutions of learning.

We were privileged, as a member of the Maha Bodhi Society and by invitation, to visit the temple in Calcutta, the Reverend Neluve Jinaratani Thera acting as our host. From the editorial offices and library we were finally escorted to the temple proper. We were

continually conscious of the immaculate condition of the entire premises. In India, where lack of facilities and a traditional acceptance of dirt and filth are common, this place was an oasis. Here then was an impressive demonstration of the observance of principle. The temple itself was constructed as a replica of the ancient rock temples of India. Though small by comparison, it had caught the spirit of the originals. Removing our shoes in conformity with custom, we were greeted by the other bhikkhus in solemn fashion but with a radiant sincerity. We were truly welcomed as brothers in a sympathetic understanding of their cause.

Before us was the magnificent high altar with its sacerdotal appurtenances. The image of Buddha was treated with reverence but wholly as a sacred symbol. Only a mind warped by religious bias would interpret the ceremonial as idolatry.

The bhikkhus, resplendent in their yellow robes and with the soft swish of their bare feet upon the polished plank floors, assumed a crescent formation before the altar. At a command they sat cross-legged. We were then requested to take our positions on either end of the semicircle. Slowly the chant began. It was in the ancient Pali language which, it is related, was the tongue of Buddha. The voices in cadence were offering age-old prayers for us. First of low pitch and then swelling forth vibrantly, the whole effect was most stimulating upon our psychic selves. Our beings responded to the sound impulses as effectively as if each had pressed within him an invisible key releasing surges of power through his nervous systems.

It was an ecstatic experience. One found himself rhythmically swaying with the bodily motion of the bhikkhus and in harmony with their voices. The subjective state was easily induced. Objective concerns, distractions, problems, seemed to drop from the mind as inconsequential. The whole consciousness seemed to revel in this momentary freedom from its usual occupation. The mind was clear. Though there was no intention to contemplate or formulate ideas, nevertheless a surge of thoughts passed in mental review. Though they were not necessarily original concepts,

they seemed to assume a radiant perspicuity as though they had been purged of former obscurities. The sensations of the experience remained vivid long after we had departed from the temple.

Problems of Transportation

The journey to Gaya was one we shall long remember. In point of distance it lies approximately 269 miles northwest of Calcutta. Railway travel into the hinterland of India was in sharp contrast to the air travel which we had so far enjoyed. The rolling stock, the equipment, is at least forty years old. Added to its archaic state is the fact that it had been subject to extreme abuse by British and American troops during World War II, when invasion of India by Japan was feared. The cars are dilapidated. Fixtures are either absent or not in operating order. The Indian railway officials have to cope with the fact that such things as electric-light sockets, brackets, and even the hardware on the interior doors of the "wagons" or coaches are stolen. Some of the interior equipment was intentionally removed by the authorities during the war and has not been replaced. The upholstery is often in shreds with interiors protruding. Cars are, of course, not air-conditioned and, with windows open, in a short time passengers and the compartments in which they are seated, are alike covered with a thick layer of dust.

The accommodations provided are first, second, and third class. The cars of all classes are of the old European style. In fact, the equipment is of English origin. The third-class compartments, as in many countries of Europe, provide nothing more than wooden benches. Into this the indigent Indians crowd in their tattered dhotis. With them they carry sacks of farm produce and virtually everything but the sacred cow. We have seen a farmer with a goat and its kids leave one of these compartments in which were other passengers. Posted regulations set forth, in both the Bengali dialect and the English language, what things may be brought aboard. Little or no enforcement of these provisions is made.

There is absolutely no difference between first- and second-class accommodations except in fare which is *double*.



for the first class. For night travel there are no blankets or pillows. The passengers must provide their own. Even then, if one has an upper berth, caution must be exercised not to fall from it because of its narrow girth. Perplexed as to the reasons for first- and second-class separation, when fixtures are the same, we were informed that the English instituted the idea. The Indians claim that the British made the first-class fare in excess of the means of the average Indian so as to exclude him from such compartments.

It is indeed a rare occasion when the trains are on schedule. Even for relatively short distances, a hundred miles or more, the trains may be two or five hours late. The explanation has been *inefficiency* as well as *depleted equipment*. We do know that during this period of adjustment, when India is endeavoring to become a sovereign power, corruption has laid its hand heavily on many spheres of government activity. Railroad clerks solicit contributions for making reservations. Conductors can be bribed—and encourage the practice—to exclude all other passengers from a compartment so that one may have it to himself. The amazing revelation is that fares for corresponding distances are far in excess of what they are in Europe and the United States.

The countryside was very pictorial. It was apparently very fertile, for crops and harvesting were in evidence. There was a series of low rolling hills with small stones covering certain regions. Here and there we passed clusters of thatch-roofed huts constructed of mud brick. These primitive dwellings all follow the pattern common to many parts of the world. Nomadic tribes live in skin tents. These are so low that the occupants have to crawl in order to enter them. Everywhere there was evidence of the tropics in this "lower shelf" of India. Deep, slow-moving streams were lined with palms and mango trees. Water buffaloes, a species of oxen, lumbered along, pulling a primitive plow consisting of a forked limb of a tree attached to a still larger one which became the beam. Sometimes these were in one piece, a T-shaped limb.

Beware, Pestilence

Weary, dusty, perspiring after a sleepless night, we arrived with our

photographic equipment at Gaya. The city has a population of about 25,000 and is seven miles distant from the famous Buddhist shrine of Bodh Gaya which was our destination. It was later related to us that Gaya has the infamous reputation of being the most unclean city in India. Whether this is true, we do not know. However, its uncleanliness is almost unspeakable. Most of the homes, whether of brick or wood, must go under the appellation of *hovels*. Even most of the brick structures have no glass in their windows, which become but gaping holes revealing the dismal interior.

What is most noticeable—and offensive—is the stench as you pass through the narrow twisting crowded streets. In most of these alleylike thoroughfares, sewage is deposited in the gutter, over which flies swarm. The people, gaunt and mostly in tatters, seem more than usually impoverished, yet there is no evidence that their physical plight has depressed or lowered their morale. They are active and apparently indifferent to their surroundings. Most pathetic were the droves of gaunt, starved, hairless, mangy dogs. The thin layer of flesh upon their skeletal forms was often covered with sores, from which matter exuded. They are allowed to multiply and are far too plentiful for their food supply. It was interesting, however, to note the camaraderie among these forlorn animals of heterogeneous ancestry. They never fought among themselves except when a morsel of food appeared. There was no bullying or abuse, but there was the constant foraging for food.

The temperature in this area in May and June reaches 120 or 130 degrees Fahrenheit! In November, the favorable period of the year—the time of our arrival—it was a springlike 80 degrees. The excessive temperature, combined with lack of hygiene and nourishment, constitutes a veritable incubator of pestilence. Three months before our arrival hundreds of persons had died of cholera in Gaya and vicinity. Shortly after our departure an epidemic of the plague was announced. The prevailing economic condition of the Indian government and the traditional conception of life combine against any large-scale remedy of these serious conditions.

It was a relief to enter the countryside. Here are little knolls, the slopes of which are natural lawns shaded by the large spreading peepul trees, inviting, tranquil. Everywhere are pastoral scenes, meadows with bubbling streams, cattle grazing unmindful of human presence. The road on which we traveled was paved but narrow, hardly wide enough for two vehicles to pass. On either side was a large graded area. Along these strips, Indians, men and women, were carrying their wares to the bazaars of Gaya. Most of them carried huge baskets upon their heads. The more fortunate ones pulled two-wheeled carts in which small children were seen sleeping or peering over the edge. The less industrious ones were lying along the roadside, wrapped in their dhotis, enjoying the mild early morning sun. It was rejuvenating to inhale the fresh breeze, laden with the fragrance of flowers and growing things—and to be away from the region which man had polluted by his habitation.

The Great Enlightenment

Bodh Gaya in this magnificent setting is the most sacred shrine to Buddha throughout the world. It was here that the sacred bo tree was located, under which Gotama, prince of the Sakya clan, sat in profound meditation until his enlightenment. Though fable relates that Gotama was a wealthy prince, whose name was Siddhartha, later disclosures by the Maha Bodhi Society throw doubt on this point. They do concede, however, that he was a prominent member of the Sakya clan, which was a vassal group.

Tradition relates that originally the whole vicinity was a forest occupied by Brahman sages. The offshoot of the venerated tree, where the Great Enlightenment descended upon Buddha and he realized the bliss of Nirvana, still exists. It is related that this phenomenon occurred during "the full moon in the month of May." After the emancipation or the Great Enlightenment, he sat alternately underneath seven trees, for a period of seven days beneath each, enjoying the supreme ecstasy. While there, two merchants saw him and offered him food "in the form of rice cakes and lumps of honey

in a stone bowl." These two merchants became Budhha's first lay disciples.

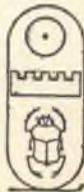
A translation from a Pali manuscript, given me a few years ago by a Maha Bodhi member who was also a Rosicrucian, relates that Gotama was at first in a quandary as to whether or not to disseminate the great truths which came to him. He mused, "I have penetrated this doctrine which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted, which is unattainable by reason, abstruse, intelligible only to the wise. But this people (the populace at large), on the other hand, are given to desire, entered upon desire, delighting in desire . . . Now, if I proclaim the doctrine, and other men are not able to understand my preaching, there will result but weariness and annoyance to me . . ." Fortunately, it is related, he was induced by Brahma Sahampati to "open to the whole world the doors of Immortality."

To the east of the bo tree lies the great temple which is the first sight that greets the visitor. It is a massive structure of stone and mortar, rising to a height of 160 feet. It resembles greatly the prangs or pinnacle-type wats (temples) of Siam and Burma. These are commonly known as pagodas and are pyramidal in shape.

The temple is said to have originated during the time of the Enlightenment, 563-433 B. C. The Hindus, however, declare that the first temple was erected to commemorate Vishnu, the Hindu deity. Nevertheless, in the second century it was rebuilt by a Brahman converted to Buddhism. In 1306-9, it was further restored by Buddhist pilgrims from Burma. In 1884 (A. D.) restoration was instituted by the Government.

The bo tree is to the Buddhist what St. Peter's is to a Roman Catholic, Kaaba to the Arabs, and Mount Sinai to the Jews. The bo tree occupies a lower area which is approached by a path leading from a series of broad steps. We saw pilgrims, with great solemnity and evidence of extreme emotion, walking slowly to the tree, the object of their veneration. The leaves cause the brilliant sunlight to throw geometric patterns about the circular

(Continued on Page 233)



In Memoriam

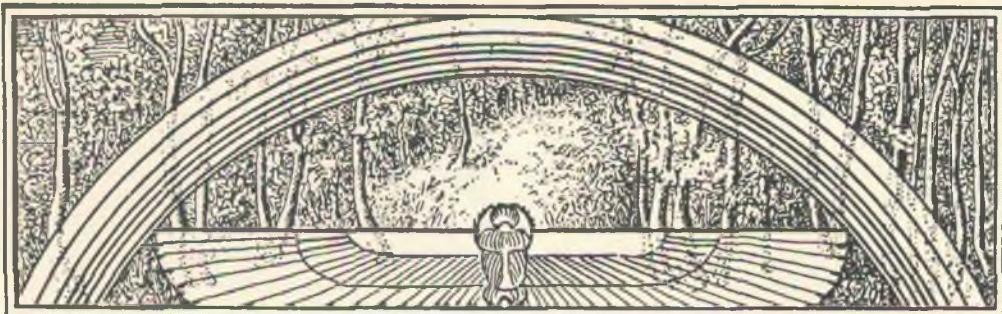
BIOGRAPHERS, in searching for the character of a man in his life and works, look for a thread of continuity. They seek some persistent activity, thought or constantly expressed purpose, which may represent the man. The writings of the late Imperator, Dr. H. Spencer Lewis, his numerous books, magazine articles, and official Rosicrucian monographs, reveal a chain of emphasis. Persistently in his writings, he has explained that the Rosicrucian teachings are not the product of his mind—or that of any single man—but a descent of *traditional teachings*. Further, he likewise remarked in numerous places that he considered himself but a *channel* for the enlargement upon, and the presentation of, the teachings in modern form. He considered his life as dedicated to the service of the Rosicrucian Order. The following are quotations from his writings:

"... I became interested in the organization as a young man, and all through my youth I was placed in contact with eminent religious teachers and writers, with artists, philosophers and investigators, whose effect on my life very definitely prepared me in this incarnation for the position which I now occupy."

And further, "... I did not invent the Rosicrucian system and I did not discover it by accident—or the one who prepared the original outlines of all lectures and graded lessons. I have simply added to them and carefully worded them in present-day form, in accordance with a rule and system that has been established for centuries."

How well he labored and how successful he was in re-establishing the ancient "rule and system" is evidenced in the current activities of the A. M. O. R. C. Enemies of the Order, *even today*, seek to undermine the work which he has done. They attempt to place words in his mouth which he never uttered and to malign his character. He had anticipated this and *prepared* for it.

A memorial service, honoring Dr. H. Spencer Lewis, late Imperator, will be held on *August 2, at 3:15 p. m., Pacific Standard Time*, which is the anniversary of his transition in 1939. Rosicrucian officers and members of his family will gather in the Amenhotep Shrine at Rosicrucian Park, where the ashes of Dr. Lewis' mortal remains are interred. We ask that Rosicrucians and friends of the Order everywhere pause for a moment's meditation in his memory at 3:15 p. m., Pacific Standard Time, on the above date, which was the exact moment of his Great Initiation.

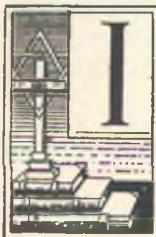


Unto the Least of These

By DR. H. SPENCER LEWIS, F.R.C.

(From *Rosicrucian Digest*, June, 1930)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



IT HAS been my pleasure ever since I have had the privilege of serving our organization as an executive to make one very definite appeal to our members every few years. Such an appeal I make with that full degree of urgency and sincerity which I have used in no other appeal or form of request. I cannot think of anything else connected with the material or spiritual welfare of our organization, and certainly nothing connected with my own personal affairs, which would prompt me to make so strong an appeal to our members under any circumstances.

I presume that every human being has some emotional weakness or some joyous and unselfish desire, and most certainly every mystic has some ambition which is close to his heart and to which he would give his all, unselfishly and unhesitatingly.

You may be sure that in the position I occupy of chief executive of our Order, I find hundreds of opportunities each week for efficiently rendering service to others and bringing joy into the hearts of many. I need not look beyond the horizon of my desk with its piles of letters daily to find many channels and

many methods for indulging in the service of human helpfulness and the joy of doing something for others. Every employee here at the Grand Lodge, who comes in contact in any way with the heavy correspondence, daily passing through this institution, is aware of the source of our great happiness, for it lies in the many letters expressing appreciation for unusual service rendered by the welfare department as an organized system, or for help given by the individual officers at the Grand Lodge in a direct and unique manner. The joy of doing is the great vitalizing sunshine that fills every hour of our daily lives.

But beyond all this there is still another joy for me that, strange to say, seldom presents itself through the correspondence from our members. For years I have found it to be not only a personal joy and not only a real service that is deeply and profoundly appreciated by those who are benefited through it, but one that I have found is beautifully and magnificently recognized also by the Cosmic as something close to the heart and soul of the universal consciousness. In hundreds of instances I have noted with what promptness, what precedence over other forms of service, the Cosmic notes this particular form



of helpfulness and loses no time in showing its approval and appreciation. This is because the service I refer to, the helpfulness I am suggesting, is fundamentally a Divine principle of human association; and since it involves the least of these human beings, it is the most essential.

I refer to the wonderful service of giving homeless, motherless, underprivileged children a fair opportunity in life. I refer especially to orphan children, who are in the protection of some institution or impersonal home, and lacking the human, soulful, interesting sympathy and understanding of a mother and a father.

Have You a Vacancy?

Therefore, once more, as in various periods of the past, I appeal to our members who have no children at home or who have only one or two, to search their hearts, delve deeply into the consciousness of their soul, to see if they cannot find a place therein for one little child.

Is your heart so filled with the joys of life and with the pleasures, the happiness, the bounties, and the blessings, that there is no room to add one more life, one more smile, one more joy? Is your time so filled with activities for yourself and for others who are capable of taking good care of their own interests, that you cannot find room for just a little more time, a little more thought, a little more interest for one who is already incapable of doing for himself? Is every nook and corner of your home so filled with beautiful furniture, attractive novelties, fancy decorations, costly fittings, many books, art work, and whatnots, that there is not a little space left for the tiniest body and the patter of little feet? Could you not find room somewhere for a little crib, a little chair, a little wardrobe, and a few toys? Is your table so laden with dishes and so set for places where friends and guests, where neighbors and congenial companions assemble to compliment you on the excellency of your menus and the charming nature of your hospitality, that there is not room for one more little plate in blue with its pictures of animals and flowers, and one more spoon, and one more cup?

Are your hands so busy with the routine of personal affairs and the pleasures of the home that they have no time to spare from reading, writing, the playing of games, or the sewing of pretty things for yourself, that there is no time left for the caring for the clothing of a little child and the bathing of its body and the reading to it from picture books? Are you so busy at your office making money and doing the big things of business for the big men and big women of the world and building your own reputation, your own fame and success, that you have no time to spare for the idle chatter of a little child whose every simple question opens a new book to a world of knowledge and whose little walks with you in the evening or on Sunday would be like an angel leading you by the hand on the Path to a new kingdom? Have you so many pets in your home, so many birds and dogs, so many automobiles and pleasures that there is no place among these things for the time required to enjoy the company, love, friendship, loyalty, admiration, devotion, and faith of a child?

Have you as a woman ever experienced the Divine joy of a babe in your arms, looking up into your eyes with explicit confidence and trust while it reaches its chubby little hands to pat your cheek and say, "Mama"? Have you as a man ever experienced the thrill and the new and glorious interest in life of having a little smiling face meet you at the door when you come home at night? Have you ever had a little child place its confidence in you, worship you as a source of unlimited knowledge and a master of all things in life? Have any of you ever indulged and enjoyed the wonderful pleasures of watching a little life evolve under the modeling touch of your nature and the creative power of your mind and intellect?

I plead, therefore, that if your home is childless or if there is room for one more child in your home that this month, this period of the year, which is critical to many children of tender ages, you go to some public institution, some orphan asylum, and secure a little child and adopt it as your own. Or, if you do not care to do this, watch the classi-

fied newspaper advertisements, where you will find children offered, or better still, place an advertisement for several Sundays in the proper section of the classified advertisements in a newspaper and state that you are looking for a child to adopt as your own. If you have thought there was any joy in securing a new car, a new home, a new piece of property, or some other thing that you have believed would fill a vacancy in your life or contribute to your happiness, you will find that none of them, large, expensive, rare, and unusual as they may be, will give you the joy of possessing and having as your very own "the least of these."

A Fair Approach

There are a few practical suggestions that I will add here so that we may avoid unnecessary correspondence on the subject. Try to secure a child who is between one and two years of age so that it will be past the critical age of feeding and need not require a mother's nursing. Have a physician examine the child for soundness of health. Above everything else, demand to know something about each of the parents and about the habits of them so that you may be guided in correcting any tendencies that you may not wish to have the child develop through inheritance. Be sure also to have the precise date of the child's birth even to the hour if it is possible. It is a simple matter to fulfill the legal requirements of adoption and is not a costly matter either.

Do not allow yourself to be biased or prejudiced because the child was born out of wedlock, for when all other things are equal, the natural child, as the French call it, or the love child, as Ella Wheeler Wilcox called it, is very often an affectionate, parent-loving, attractive, and brilliant child in a mental and spiritual sense. Remember that the soul which enters the body of a child has never yet shown any prejudice or any discretion as to whether or not the

physical body of that child was born in wedlock, and if the Divine consciousness of God is willing and ready to enter such a body, certainly you have no right and no reason to show any preference. Again, such a child may be the least of the children among others because of its worldly condemnation; and for that reason, your love for it and your protection will burst open wide the gates of heaven in joyful appreciation.

Put yourself in the place of a little child who has not asked to come into this world, who knows nothing of its bitterness and sorrows, its possible joys and happiness, but who is, nevertheless, so situated that its opportunities in life are few, because it has no parents, no love, no sympathetic understanding, no guiding, and no genuine welcome, no home influence, no equal standing with the millions of others it will have to match its natural abilities with in the future. You may be the one who can remove all of these handicaps at an expense that would not equal, perhaps, what you spend on other pleasures of the flesh and mind, and yours will be a greater reward in happiness.

And remember also that the little soul that comes into your midst by entering your home and your heart may be the incarnation of someone who has achieved great things in the past and whose incarnation this time was purposely started in a manner that might bring greater opportunities to achieve in the future. And it may be no coincidence and no trick of the law of chance that will direct your mind and your footsteps toward the presence of some *old soul*, some great master, some brilliant musician, famous artist, skillful inventor, or wonderful philosopher. Therefore, on behalf of these, I implore my brothers and sisters throughout North America to search their hearts and see if there is no room for a little child this summer and ever after.



REMEMBER THE CONVENTION—August 14 to 19, 1949



Radiations of the Brain

By OSCAR BRUNLER, D.Sc., F.R.A.S.

The following is an address that was delivered by Dr. Brunler before the British Society of Dowsers. Dr. Brunler, a physicist of note and a British Rosicrucian, is lecturing on his startling researches to scientific groups throughout the world. He recently spent considerable time discussing the following experiments with members of the AMORC Technical Staff.

MY LECTURES are not the kind which are given by professors, nor are they full of references about the work done by others. I am afraid that my lectures are of the type which *a-man-who-knows-everything* has described as *lectures-of-a-crank*; nevertheless, when I read today the lectures which I gave ten, fifteen and twenty years ago, I find that the ideas, the facts and observations which I had given in these lectures are now to a great extent accepted scientific facts. And if today's lecture should appear to some of you as a rather cranky one, I can assure you that it does not rob me of a moment's sleep, because I know that in ten, or in a hundred years from now these facts will be common knowledge, and may even be the foundation for a better world in which the right people will occupy the right places.

Psychology has thrown a great deal of light upon human nature. It, however, can give us only glimpses into a person's mind. The radiation of the human brain enables us to penetrate deeper into the mystery of mysteries —*the mind of man*.

Man, the unknown, will he remain unknown? Are there no ways and

means to understand him and his thoughts and deeds? It may sound strange indeed that the science of radiations offers us a deep insight into man's mind. Before I come to the discoveries made in the course of many years, let me deal first of all with some aspects of radiation phenomena.



Science and the Divining Rod

We know that subterranean water currents send out rays which can be detected with the divining rod. Why can we detect them? How does the divining rod operate?

We know that we are surrounded by fields of radiations emanating from our body and made visible to the naked eye by help of the Kilner Screen. Where do these radiations come from? What is the cause of these radiations?

We know that our brain radiates, and that we can measure the wave length of these rays. What is their nature?

Endless are the questions which we can ask; and yet the more we ponder over them, the more elusive becomes the explanation which we seek.

In order to answer only a few of the perplexing questions, let me give you a short résumé of my discoveries. I leave it to you to pursue the path and to

make your own observations and discoveries.

What causes the divining rod to bend and to indicate a subterranean water current? The electromagnetic waves passing along the Ulnar nerve in the arm, and the dielectric waves from the nerve and from the water current, coupled with the electromagnetic waves, cause the divining rod to bend, or cause the pendulum to swing or to rotate.

What causes the radiation of our body, or what produces the so-called aura? The burning sodium in our blood produces a yellow light, or electromagnetic waves; the dielectric waves are coupled with these electromagnetic waves, and these two kinds of waves are the cause of one form of radiation of our body.

A certain amount of salt—*sodium chloride*—is the sustainer of life, for without salt, life would fade out. Salt is decomposed within our body into sodium and chlorine. The metallic sodium, entering our blood stream in minute particles, burns with a yellow flame, and a second wave—a dielectric one—is coupled with the flame of the burning sodium.

I have mentioned a dielectric wave, and in order to make this point clearer, let me add a few words. After many years of thought and searching, I found that there is nothing in existence in the universe which has not a counterpart of itself. The counterpart of birth is death; the counterpart of faith is fear; that of light is darkness. When we enter the sphere of physics we find that every magnetic wave or electromagnetic wave has coupled to it a second wave which is of a dielectric nature. To make this point clearer, let me give you a simple example:

A copper wire is a conductor of electromagnetic waves, whilst mica, cotton, or silk act as nonconductors or insulators. Mica, cotton, or silk, however, are conductors of dielectric waves, and water diviners, for divining purposes, use mostly materials which are nonconductors of electromagnetic waves. The dielectric radiation is the one that is carried along the divining rod and which reacts to the dielectric radiation from the subterranean water current, or from the mineral to be divined.

The whole radiation phenomenon has to be viewed from this point, namely, that we are dealing with two waves—the electromagnetic and the dielectric—and that these two kinds of waves are inseparable. The water diviner, the diagnostician using a pendulum, the magician, the magnetic healer, and many others make use of the dielectric currents which flow in and out of one's body.

Human Rays

Now that I have given you a very short explanation of the type of radiation which we utilize for divining purposes, let me deal with my researches regarding the human brain. I do not intend to fatigue you with a description of the Bovis Biometer, which is pretty well known to most diviners. One fact, however, I wish to point out, and that is that the Biometer does not measure electromagnetic waves, but it gives us the wave length of dielectric waves. This fact, however, seems to have eluded so far every user of the Biometer, even Monsieur Bovis, the inventor of this instrument.

Let me tell you about the strange way in which I discovered the brain radiation. For a number of months I had measured radiations from the thumbs of my patients. Hundreds of figures and names covered pages, but what did these figures mean, if anything? Had they any relation to our brain, or did they give any measurement relating to the human body? The figures ranged from 220 to nearly 500 degrees Biometric, whilst the greater part of measurements was between 225 and 260 degrees.

One day a mentally deficient girl was brought to me for consultation, and once more, as so often in the past, I learned from her, or I learned through her, more than from any outstanding man. Half-wits, lunatics, and imbeciles have taught me more than intelligent people. The radiation of this patient's thumb gave a reading of 118 degrees Biometric—the lowest I had ever recorded. This patient's extraordinary slow-working mind interested me. I timed her with a stop watch to see how much time elapsed between my simple questions—such as, Which is your right hand? which is your left foot? and so



forth. After exactly two minutes and eighteen seconds she answered the question, and not once did it take more nor less time for her to give the right answer.

This extraordinary lapse of time between question and answer intrigued me, and the idea developed was that the following takes place in our mind:

As children, we learn which one is our right hand, our right arm, our right foot, and so forth. This knowledge passes from our conscious mind into our subconscious, and with the speed of lightning we recall this knowledge into our conscious mind when we are being asked to indicate which is our right hand or our left foot. In the case of this mentally deficient patient, there seemed to be a gap between the conscious and the subconscious mind; to bridge this gap two minutes and eighteen seconds were required. It occurred to me then that the Biometer reading of the thumb's radiation might give us the interrelationship between the conscious and the subconscious mind. The lower the Biometric reading, the weaker is the linkage between the conscious and the subconscious mind.

The higher the reading, the greater is the knowledge which we can draw from our subconscious into our conscious mind. I studied that night the hundreds of readings which I had taken and, to my great surprise, I discovered that all my very materialistically minded patients measured below 240 degrees Biometric, whilst those whose measurements were above 400 degrees were men of an intelligence far above the average.

Years have passed, and thousands and thousands of readings have been taken. Step by step I have been able to tabulate the types of minds, to classify the quality of brain, and to assess a person's mental potentialities according to the Biometric reading.

Thought Waves Adhere to Paper

Before I go further into this subject, let me deal with another aspect. We can measure the radiations of a person, not only from the thumb but also from the head, by carrying the radiation from the brain along a silk cord to the Biometer. If such radiation consisted of electromagnetic waves in the region of

light rays, then a silk cord would be the most unsuitable carrier for these waves; in fact, silk being an insulator or nonconductor would make it impossible to obtain any readings on the Biometer. However, silk is the most nearly perfect conductor for these radiations; therefore, we must accept as fact that the radiation which we measure is a dielectric one.

Besides measuring the brain-radiation directly, we can measure it from a person's signature, from his handwriting, from his paintings, or drawings. How can we explain that the person's radiation adheres to the paper on which he has written or on the canvas where he has painted a picture? The eyes which are watching the letters as they are being written on the paper radiate a force into the paper, and this force is a dielectric radiation which is identical with the radiation of the individual's brain. By measuring the radiation of a handwriting and checking it with the writer's brain radiation, we find that both measurements are identical.

In the case of oil paintings, I have found that a small packet of ordinary kitchen salt rapidly absorbs the rays emanating from a picture. The radiation of the salt can then be measured with the Biometer. When we know the radiation of an artist's brain and then take the radiation of his paintings by the aforementioned means (i.e., salt), we find that both readings are identical. It stands to reason, therefore, that we can discover the brain radiation of great painters by measuring the radiation from their paintings. In this same way, we can measure the radiation of manuscripts or letters by famous writers.

Before dealing further with the radiation of the brain, let me state here and now that we do not do our thinking with the grey matter in our head. The size of our head, the quantity of grey matter—our brain—has nothing to do with intelligence or brain power. You may ask: If we do not think with the grey matter, then with what part of our head do we think?—provided we ever think at all—and very few people do. That is my personal observation. We think with our PIA MATER (a

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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (Please state whether member or not—this is important.)

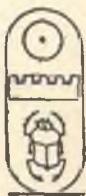
BARRIERS TO FULFILLMENT



ANY expressions of the inner self are obvious in the character of some individuals, whereas in others, they seem to be hidden or nonexistent. While it can be conceded that peace and happiness are the basis of the aspirations of the human race, anyone observing impartially the action and functions of the average human being might feel that these traits are lacking in expression. Unbiased observation, however, would confirm the fact that peace and happiness are usually accompaniments of a well-balanced personality. The individual who shows an obvious adjustment to life and surroundings is more likely to be the one who radiates a degree of peace and happiness.

ness. Good character indicates good adjustment.

The ideals which we look up to, or respect, in other human beings are those traits of personality which substantiate and confirm aims, characters, and ideals worthy of being regarded with deference or worthy of duplicating in our own lives. The greatest personages of history have been those who have stood out among others because of the expression of their ideals in their character and personality rather than in any single material accomplishment. Even those who have contributed most to the physical welfare of men, in the majority of cases, have been those who also illustrated the highest traits of character. Humility and the respect for laws of nature and the universe have frequently been traits which have



manifested themselves at the same time as have genius and creative ability. Character and expression, then, have also related themselves in that those who have been able to perform acts or provide worth-while material things for the human race have frequently been those whose character has been exemplary and worthy of copying.

It is not to be denied that there have been those in history as well as in the present era, whose character has appeared unworthy of being looked up to, but as history recedes into the past, such individuals who survive the test of time and human progress stand out more and more not only in the light of material achievements, but in the light of their true personality as well. This expression of self many times overshadows the physical and material achievements which they are able to bring to their fellow men.

As character and expression show a parallel relationship, so do character and contentment. Those who have lived so as to reveal the highest ideals in character and expression have, in their own lives, found satisfaction and contentment, not always so much in what they may have materially achieved in the line of physical works or records of their writings, or art, but rather, in the expression of themselves. To separate the personality and character of Jesus from the *New Testament*—of Socrates and Plato from the *Dialogues* of Plato—or of any other great teacher or man of research from what they accomplished, is to take out of these accomplishments, records, or writings, a part of the contents themselves, leaving them seeming hollow and inadequate.

Individuals who have left such an impression upon history, and thereby upon human life, have been those who have been able to push on toward fulfillment of their ideals and what they believed to be their purpose in life. This is not to be interpreted as a statement to the effect that all great men and women have been completely satisfied with their efforts and lot in life, but that a degree of fulfillment has been attained by these personalities through their very process of injecting themselves into such of their achievements as have survived for posterity.

The average individual today is also working toward a degree of fulfillment of his private hopes and ambitions. To clarify these aspirations on the part of any individual is impossible, except to state that all that the average person wishes to achieve is related directly to peace, happiness, and security, and most of us at least honestly believe that our aims, desires, and concepts of fulfillment are the means of attaining these ends in various ways. The human factor and the factor of objective misinterpretation enter into the degree of whether or not fulfillment can be attained even in part due to our assigning an end to a means. For example, the miser believes the possession of money to be the key to peace and happiness. His concentration upon the possession of money eventually, however, misplaces the idea that money might only be a means or a degree to partly fulfilling his aims and ambitions. The result is that his viewpoint is distorted, his ideas of fulfillment are confused with what he believes to be means of fulfillment, and frequently only misunderstanding, dissatisfaction, and discontent result from his living.

Failure to find happiness and peace is due to barriers placed in the way of progress. Barriers may seem to be something beyond our control, and no doubt some of them are immediately beyond our control. Our previous lives, our previous thoughts and actions built up what is commonly known as Karma, or a series of debts to be repaid, and these constitute responsibilities which seem barriers to progress. Barriers created or in existence because of Karma can sometimes be made of less importance by the realization that man sows what he reaps and by his acknowledgment of his own responsibilities in erecting these barriers.

More immediate barriers to the fulfillment of our aims and ambitions are found in lack of character which we ourselves can remedy. The entrance of greed, envy, and hate into our thinking and into our thoughts and actions are probably the most powerful barriers that stand between the individual and fulfillment in his daily life. Greed, a desire to attain that for which we have not worked or to which we have no

right, blinds man to true values. The desire to gain merely for the process of gaining is one of the first paths that lead from the direct route toward the fulfillment we seek. Envy is almost equally as powerful a barrier. Wishing we were what we are not, the desire to have what someone else may have justly or unjustly attained, is another side-track from the path which we should follow. In hate we find an absolute barrier because hate is such a powerful emotion that it immediately halts the rational functioning of our whole mental and physical being. Hate is so powerful that it has been found to actually cause physical change.

To change our point of view, to decide that we do not need to gain by dishonesty or in a false manner, or by wishing we had something that someone else already has, or by hating those who apparently stand in our way, is to break a barrier that is causing our own delay to peace and contentment. These things rear themselves before us as apparently being outside of us, and yet they actually are a part of our own

thinking which is reflected in our own personalities and characters into the environment about us. To drop even a degree of greed, envy, and hate is to point ourselves more directly toward the fulfillment of life which we hope to attain. When we have broken down the barriers of our own thinking and are able to reflect to some extent the exemplary characteristics of the characters of those humans, past or present, whom we can admire, then peace of mind, satisfaction, and fulfillment are nearer at hand than they have ever been in the past. If anyone questions his lot in life, questions whether or not he is receiving a "fair deal," let him examine closely his own thoughts and see which, if any, may be erecting the barriers before him that seem the most difficult to overcome. When the barriers are removed, when man can see clearly through his own inadequacy and toward his potentialities or possibilities, there then exists a state of being which we can describe as the Cathedral of the Soul into which man can enter and attune himself to his real nature and purpose.



VIDEO-Id REFRAIN

Fritz Kreisler, fully recovered from the auto accident which nearly cost him his life, was being interviewed on television by his biographer, Louis Lochner.

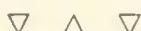
"I have been a fool all my life," the gentle genius said. "But a progressive one," he added. "When the phonograph came into being I decided that I must resist this medium, for, in its infancy, it was given to discordant notes. In my simplicity I believed it would kill concerts. Caruso finally talked me into it."

"Then came radio and I fought that for a long time, until Rachmaninoff explained it to me."

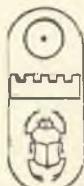
"What are you doing now?" a bystander asked.

"As I said, I am progressive," the great violinist answered. "I am now resisting television."

—From *The Electronic Medical Digest*, Spring, 1949



REMEMBER THE CONVENTION—August 14 to 19, 1949



RADIATIONS OF THE BRAIN

(Continued from Page 214)

connecting tissue of brain and spinal cord). It is the pia mater which is the receiver as well as the sender of waves. Every thought which enters our consciousness, and every thought which we send out is a form of radiation, the wave length of which can be measured. The waves radiating from our Pia Mater are electromagnetic and dielectric radiations. In intelligent human beings their wave lengths lie in the region of visible or invisible ultraviolet light rays. In some exceptional cases (with which I shall deal later) they are beyond the shortest invisible ultraviolet rays, and I shall call them Bio-Cosmic rays.

Chief Points

Before I continue, let me repeat once more the chief points with which I have dealt:

(1) The electromagnetic waves which are carried along the Ulnar nerve cause a divining rod to bend, or the pendulum to swing or to rotate.

(2) The sodium of the salt in our body, i.e., in our blood stream, burns with a yellow flame in the presence of the oxygen in our blood, and this is the cause of one form of radiation emanating from our body.

(3) Every electromagnetic wave, such as a ray of red or blue or yellow light, has a second wave coupled to it, and this second wave is of a dielectric nature.

(4) The dielectric wave coupled to the electromagnetic wave is used by water diviners and other users of divining rods or of pendulums.

(5) The radiation of a person's brain is retained on paper and also on canvas. It is easily absorbed in salt and can be measured even after centuries.

(6) We do not think with the grey matter in our heads. The pia mater receives or sends our thought waves, and the grey matter reacts to the vibrations which are transmitted to it from the pia mater.

(7) The grey matter may be compared with the solar plexus, which receives and transmits the messages from

our conscious mind to the different parts of our body. In a similar way, the grey matter is the receiver and transmitter of thought waves from the pia mater; it translates these waves into our conscious mind, giving them a meaning within the range of our understanding.

And, last of all, our understanding is translated into symbols, and to these symbols we give words. We do not think in words; we think in symbols. With the speed of light we give to a certain symbol a word and a meaning which can be understood by others who speak the same language.

Pendulum Reactions

Now let me deal further with the radiation of the brain. Apart from being able to measure the wave length of the rays radiating from our brain, we get certain reactions on the Biometer or when holding a pendulum over a handwriting or painting.

In the case of all creative persons—that is, constructively thinking persons—we find that the reaction with the pendulum is clockwise. In other words, the pendulum rotates clockwise.

In the case of criminals or destructively thinking people we get an anti-clockwise reaction; the pendulum rotates anticlockwise.

In case of individuals who are entirely governed by will we find that the pendulum moves in a straight line up and down.

In the majority, I would say in ninety percent of human beings, the reaction which we obtain is of an oscillating type. The pendulum moves at an angle of approximately 45 degrees to the left and then swings 45 degrees to the right, forming a V shape. Those who give such a reaction lack Will. They are the masses which can be influenced by a stronger will than their own, and any form of propaganda will sway them one way or another.

Apart from these four fundamental reactions we find that there are some who give an up-and-down reaction with

an anticlockwise or a clockwise tendency, or with an oscillating reaction with a clockwise or an anticlockwise rotation, after the pendulum has swung to and fro in the shape of a V.

Mental World a Pyramid

After having measured well over ten thousand brain radiations, one discovers that mankind can be compared to a pyramid. The broad base of the pyramid represents the average man with a brain radiation of about 225 to 230 degrees Biometric. As we ascend toward the apex of the pyramid, the cross-sectional area becomes smaller and smaller, and, in a similar way, fewer and fewer individuals with high and higher radiations can be found in this world, until in the end only one personality surpasses the understanding of all the others below him.

I should like to point out that the measurement of the radiation of the brain gives us a man's mental potentialities; whether or not he makes full use of them, or whether he neglects to develop, use and exploit his full mental powers, is a matter which depends on his will, his perseverance, his determination, and his faculty to observe and to coordinate observations and knowledge.

The question arises: Is it possible to classify or put into groups the different kinds of minds according to their radiations? As I have pointed out, we can classify mankind into groups according to the reactions which they register—the clockwise type of mind with constructive and creative ideas, the anti-clockwise type, and so forth. The actual wave length of the radiation of the brain gives us a very clear classification of a man's mind. A hundred, a thousand, or even ten thousand brain radiation readings will not disclose to us any understanding of the mental faculties

of a person unless we study and penetrate into the minds of those whose radiation we have measured.

Below the range of invisible ultraviolet rays, we find all the great "Know-all"—the materialists who laugh at everything which is beyond their range of comprehension, and who discard all knowledge that is of an abstract nature as being superstition, nonsense, or irrational. We can therefore call the range of radiations below 240 degrees Biometric as the range of the material world—the world of the materialists, who believe only in that which they can see, touch, eat, or drink.

As to those whose radiation is above 240 degrees, abstract ideas, abstract thinking is within their range of mental grasp. Between 260 and 280 degrees, we find the successful hotel managers, the first-class salesmen, the caterers, the highly skilled workmen, and so forth. The really good secondary-school masters are in the 290-degree range, whilst the public-school masters are to be found in the 330- to 360-degree range. The 370- to 390-degree range is the professor range.

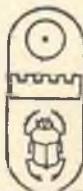
It would require many hours to take up in detail the various types of minds which we encounter at different radiations. For instance, the 310-degree type is controlled by physical desires. Such person appears to those whom he meets as a highly intellectual individual on account of his ability to memorize whatever he reads. The 325-degree type is one who reads the conscious and subconscious mind of other people—the lowest form of clairvoyance. The highly intuitive type we find at 350-degrees.

As one can readily see, much work remains to be done in this vast study of the laying of a foundation by means of which the right person may be assisted into the right place.



DO YOU KNOW YOUR RIGHTS?

As a member of AMORC are you familiar with the contents of the Constitution and Statutes of the Grand Lodge? Your rights and privileges of membership are clearly set forth in the Constitution; it has been arranged into a convenient booklet. To save yourself questions and correspondence, secure a copy from the Rosicrucian Supply Bureau for the small sum of 15 cents, to cover the cost of preparation.



The Mystic Philosophy of Plotinus

EARLY ROOTS OF CURRENT TRUTHS

By RALPH M. LEWIS, F.R.C.

LESSON THREE

IN ALEXANDRIA, one Ammonius Saccas had gained prominence as a teacher and as a mystic philosopher. Saccas was known popularly as The Porter. In fact, the word *Saccas*, literally translated, means *sack*. It is said that, during his youth, Saccas earned his livelihood by being a porter, thus the name. His biographer tells us that he was a self-taught mystic. Unfortunately, his lectures were never reduced to writing and, therefore, all we know of his expositions is hearsay. It is learned that he sought to reconcile the teachings of Plato and of Aristotle.

In the year 205 (A.D.), in the little city of Lycopolis, Egypt, a certain boy was born. This boy was given the name of Plotinus. He received, we are told, the elementary schooling which the little city of Lycopolis was able to provide, possibly just the rudiments, reading and writing. Thence he went to Alexandria for his higher education, for the study of philosophy, mathematics, and such sciences as were prevalent during those times. We are told that he went the rounds of the different philosophers. Sometimes we find him sitting with others along the byways listening to the orations of a teacher. Other times we find him squatting in the shade of a courtyard where a master or philosopher walks back and forth, extolling his philosophy. He went from one teacher to another but none of

them, we are told, inspired him.

When he was twenty-eight years of age, a friend of his urged him to attend the lectures of Ammonius Saccas. We can imagine that Plotinus was by this time becoming somewhat skeptical, with this deep yearning for something; possibly what he wanted was not quite formulated in his own mind. At least he knew that all of the teachers he had visited were unable to satisfy this yearning. Perhaps he went to hear Ammonius

with something of an air of indifference. However, he sat, so the article relates, enraptured and, after departing from his first session, he told the friend who had urged him to attend, "This is the man I was looking for." The student had found his master. Moreover, he had found that which satisfied his yearning for knowledge. Plotinus remained an intermittent listener of Ammonius until he was thirty-nine years of age; that is, periodically he would come back to sit, literally and figuratively, at the feet of his great teacher.

According to Porphyry, the biographer of Plotinus and one of his devoted students and disciples, Plotinus later desired to visit the Magi and Brahmin sages of the Far East personally. What he had heard from the different philosophers in Alexandria regarding their feats of accomplishment and their great astuteness had whetted his appetite. Consequently, he welcomed the oppor-



tunity to join a military expedition against the Emperor of Persia, by which means he could accomplish his end. When he returned from Persia, instead of again going to Alexandria, in the year 244 he went to Rome where, we are told, he opened his own school of philosophy and began to discourse. It was but a short time thereafter that the fame of his orations and the profundity of his knowledge spread. His lectures attracted the attention of Emperor Gallienus, the Empress, and members of the court.

One of the requirements of the students of Plotinus was that they study diligently the works of Plato and the *Peripatetics*. Further, they were obliged to write essays on the differences in these philosophies. With great admiration, Porphyry describes his master and teacher, Plotinus. He states that he was very sympathetic, kind and considerate, humble and free from the vanity which would ordinarily be engendered in most men who were receiving the admiration and the following inspired by Plotinus' works.

The students of Plotinus tried to induce him to sit for his portrait so that his kind features might be preserved for posterity. Plotinus refused, contending that it was enough to bear the image of reality—namely, that his form was but a copy of the true and real things in existence—without having to countenance an image of an image, namely, a portrait. However, the devoted students were not so easily discouraged. They engaged a skilful painter to simulate a student. This artist attended the classes of Plotinus, surreptitiously making note of his features and from them executing the portrait of Plotinus.

The Nine Books

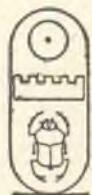
Plotinus' writings are in nine books or parts which are known as the *Enneads*. The doctrines contained therein are known to the world today as *Neoplatonism*. These teachings reflect, of course, the writings of Plato and the Orphic doctrines, but they went much further. They were instrumental in greatly influencing Christianity. In fact, the study of the dogma of the Roman Church shows a syncretic effect

and how Neoplatonism found its way into the early Christian teachings. Plotinus' teachings are the basis for all modern mysticism. No true system of mysticism today can divorce itself from such fundamental precepts as he expounded. His teachings are stimulating, but they are profound. Often they are so concise that they require intense concentration so that the full meaning of their context is not missed. We can, at this time, but sketch some of the high lights of these doctrines.

Plotinus' *Theology*, a title which he assigned to one of his works, deals with the first principles or, we might say, with the subject of metaphysics and that branch of metaphysics known as ontology. Every cause, he states, must be superior to that which it produces. If a producing cause were not superior to its product, then all products would be equal to their causes and all things throughout the universe would be equal to each other. This would result in similarity and monotony. Furthermore, a producing cause cannot be inferior to its product. It must obviously have a certain power by which it generates its products. That power could be utilized in the perfection of itself. Consequently, the producing cause must be superior to the thing which it produces.

A first cause in the universe could lose none of its perfection by its creations. Plotinus tells us that, just because the cause was instrumental in generating a number of products, we must not be led to believe that it divides itself and becomes less thereby. If a first cause were to become divided or lose something of itself in the process of generation, then, ultimately, a first cause would become less than the thing which it produced, and certainly would be less than the sum of the things it produced. A first cause, therefore, or the ultimate being in the universe, never diminishes and never alters, even though it generates a series of secondary causes.

These secondary causes are like emanations or, shall we say, rays from the sun. All the emanations or rays are products of and related to their principal cause. Nothing is separate. Nothing is created and then isolated. Every effect or secondary cause continually



partakes of the nature of that which produced it. All things proceed by a circuit; that is, they eventually return again to their cause. Movement is from the unmoved, the first cause or all-being, to that which it has moved or created. Then the moved returns again to the unmoved. Thus we have a sort of flow, a positive to a negative, an active to a relatively inactive state. Effects or secondary causes cannot continue like links in a chain. Generation cannot be in a straight line. Otherwise, things would have no stability. They would so far depart from one another and be so different that they would be unknowable.

The first cause is the ONE. It is the Great Intelligence. The One creates the soul and the soul moves through its own essence; that is, the soul has within itself its own power of motion. It is not moved from without. The great One, being unmoved, moves all else. The soul moves the body and brings to the body the intelligence which it inherits from the One. This soul is like a ray of light. It transmits its light to all other effects or secondary causes which it produces.

Each effect receives light in relation to the source. For analogy, Plotinus describes a beam of light passing through a dark hall. That part of the beam which is nearest the source is the lightest. As the light penetrates the dark hall, the darkness absorbs some of the light and the end of the beam has less of light than that nearest the source. The material world, Plotinus particularly points out, is not an evil creation, as many other philosophers have expounded. Matter is not illusory. Matter has just fallen away from the source and has become less real. It is the end of the emanation. It is only less real than the whole, less real than the One itself.

Nothing can be separated from unity with the One. No matter how much variety there is in existence, no matter how many seemingly different things there may be, they are all related to the One. Each apparently separate thing has a unity within itself. After all, unity is but a collection of parts which give the idea of oneness to something.

If an army or a choir ceases to be one, it ceases to be, because its identity depends upon its collective nature. Things are only because they have unity to us. If their unity falls away, they become confusing and we cannot identify them. All material things, then, have a reality only because they participate in the greater unity which we recognize.

The sum of things is not their beginning. In other words, if we were to add up the total of all the realities of our objective world, these things would not be beginning. It is out of beginning that there comes the sum of things, the seemingly infinite number of separate realities which we perceive. If beginning were the sum of all the things which we perceive, then beginning would not be the source of multiplicity. Beginning, in fact, then would be multiplicity itself. Thus Plotinus contends that the first cause, the One, is more simply experienced than are the many things of the world. In pursuing each separate thing, we fail to find its relationship to everything else, and we are led astray in our knowledge by the multiplicity. If we go back to the Great Intelligence, the One, out of which multiplicity comes, then we shall understand the multiplicity of things in our world.

The coming together of a great number of particulars, such as atoms, does not impart soul to body. It is not a collection of the physical elements which brings into existence that essence which we call soul. There must be something without which bestows soul. Any intelligent person would reason so, advocates Plotinus. It is the soul which gives the body its form. The body emanates the high nature of the soul. The body submits to the soul, tries to copy it. The soul is bound to the body to the extent that we compel the self to submit to the body. If we degrade self by having our whole inner being devoted to petty things, involved in the appetites and desires, making them the end that the self has to serve, then the soul is bound to the body. Conversely, the soul is released from the body only when we make it unaware of the sensual urges of our being. If we limit the objective, material urges of our being to the purposes that serve and allow the

soul to concern itself with its aspirations, then we are releasing it.

There are two kinds of death, Plotinus tells us. First, there is the common death, the *physical* death. It is the death that loosens the body from the soul; that is, the body is taken away from the soul. Then there is also the *philosophic* death. This is the death that loosens the soul from the body. By that it is meant that, when the mind contemplates the Cosmic purposes, when the mind furthers the inclination of the soul and allows it an excursion to the Cosmic, then we are experiencing philosophic death. When the soul quits the body, it is identified thereafter with that part which prevailed in life. This means that the soul, after death, has *personality*. It corresponds to the personality which it had in the mortal body. In other words, after death there is a *soul-personality*. This personality of the soul determines its future existence in a mortal body. The soul will again be confined in a body that will begin the development of that personality where it left off in its previous incarnation.

Does the soul reason before birth? Again, does the soul reason after leaving the body? These two intriguing questions Plotinus very logically answers. First, he emphatically says "no." Then he explains why. Reasoning is an indication of insufficient knowledge. Mortals only reason when they do not know, when they are trying to find the answer to a question or the solution to a problem. But the soul is not in search of knowledge. The soul comes from the One, the Great Intelligence, and it is imbued with that intelligence. Therefore, it has access to the great wisdom inherent within the One, the first cause. Therefore, the soul has no need for reasoning before birth or after death.

Since it is the natural property of soul to influence the body, why should souls ever remain idle? Why should there come a time when souls will remain in a state of idleness eternally? In this proposition we find Plotinus deviating from the ancient Orphic doctrines. It is contended that the soul must reincarnate time and time again to perfect its personality, always growing closer to its source. If a soul did not incarnate, souls would then, we are

told, become infinite in number and there would be a continual need for fresh souls.

Suppose we have two stones and one is altered into the likeness of a beautiful woman. One stone is beautiful, Plotinus says, not because of anything inherent within the nature of the stone but rather because of the form which the artist has imposed upon it. The beauty of art comes to the stone through the artist. The beauty is the ideal which exists in the artist's consciousness. Therefore, the ideal must be more beautiful than the art which portrays it and which is just a medium for its expression. Art mimics nature. Art mimics the great beauty and great harmony of the soul, which the mortal experiences and which he is ever trying to objectify. Those who try to create the beautiful, to give it form that can be objectively preserved, are conferring upon the physical world a divine form, a form which participates in the divine feeling of the soul.

The creating of beauty is also the work of the teacher of truth. The teacher of truth feels the impulses of the harmony of his own being and he responds to the good of his soul by giving it words and ideas which he transmits to his students. He hopes that from these words they may experience the beauty of their own inner being.

Neoplatonism Summarized

To summarize Plotinus' Neoplatonism, the One is the principle of good. It is the Great Intelligence. This One overflows its eternal central source, and this overflow spreads out like an emanation and becomes a Hierarchy or scale of graduating consciousness. The farther the consciousness falls away from the source, the less divine, the less real, the less perfect it becomes.

The first emanation, or the first removed from the central source, is the soul. Graduated realities appear from there on down. Finally, we come to the body and, last of all, the extreme of emanations, which is matter. As has been said, matter, being farther from the source, is less real, less good than any of the infinite number of manifestations. Each lesser reality emanates the nature of what precedes it and in



that is the key to perfection, for each thing must perfect itself by approaching the nature of that next higher in the scale. The body must become like the soul, if it is to be perfect. The soul, in turn, must partake of the Great Intelligence, the One, which transcends it. Human salvation, then, consists in climbing upward, in being drawn up, one by one, into the Hierarchy until eventually we enjoy a state of perfection equal to the Great One.

It is a sad commentary to say that many Christian sects today, and some schools which describe themselves as mystical, denounce Plotinus as a pagan. They are quite unaware that their own eclectic creeds contain the substance of his thoughts. Rosicrucians pay homage to the Orient as the first great source of wisdom, the first impetus for the advancement of knowledge. In doing so, we acknowledge our debt to Plotinus.

- END -



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- the word *miracle* in the secret teachings of the ancients meant *sign*?
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From the Archives of the Past

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

Now THESE great kings, and conquering nations, have been the subject of those ancient histories, which have been preserved, and yet remain among us; and withall of so many tragical poets, as in the persons of powerful princes, and other mighty men have complained against Infidelity, Time, Destiny, and most of all against the Variable Success of worldly things, and Instability of Fortune. To these undertakings, these great lords of the world have been stirred up, rather by the desire of Fame, which ploweth up the air, and soweth in the wind than by the affection of bearing rule, which draweth after it so much vexation and so many cares. And that this is true, the good advice of *Cineas* to *Pyrrhus* proves. And certainly, as Fame hath often been dangerous to the living, so is it to the dead of no use at all because separate from knowledge. Which were it otherwise, and the extreme ill bargain of buying this lasting discourse, understood by them which are dissolved; they themselves would then rather have wished to have stolen out of the world without noise than to be put in mind that they have purchased the report of their actions in the world by rapine, oppression, and cruelty: by giving in spoil the innocent and laboring soul to the idle and insolent, and by having emptied the cities of the world of their ancient inhabitants, and filled them again with so many and so variable sorts of sorrows.

Since the fall of the *Roman Empire* (omitting that of the *Germans*, which had neither greatness nor continuance) there hath been no state fearful in the East but that of the Turk; nor in the West any prince that hath spread his wings far over his nest, but the Spaniard; who since the time that *Ferdinand* expelled the Moors out of Granada, have made many attempts to make themselves masters of all Europe. And it is true, that by the treasures

THE HISTORIE OF THE WORLD IN FIVE BOOKEs

- 1 Intreating of the Beginning and first Ages of the same from the Creation unto Abraham.
- 2 Of the Times from the Birth of Abraham, to the destruction of the Temple of Solomon.
- 3 From the destruction of Jerusalem, to the time of Philip of Macedon.
- 4 From the Reigne of Philip of Macedon, to the establishing of that Kingdome, in the Race of Antigonus.
- 5 From the settled rule of Alexanders successors in the East, untill the Romans (prevailing over all) made Conquest of Asia and Macedon.

By Sir WALTER RALEGH,
Knight

of both Indies, and by the many kingdoms which they possess in Europe, they are at this day the most powerful. But as the Turk is now counterpoised by the Persian, so instead of so many millions as have been spent by the English, French, and Netherlands in a defensive war, and in diversions against them, it is easy to demonstrate, that with the charge of two hundred thousand pound continued but for two years, or three at the most, they may not only be persuaded to live in peace, but all their swelling and overflowing streams may be brought back into their natural channels and old banks. These two nations, I say, are at this day the most eminent, and to be regarded: the one seeking to root out the Christian religion altogether, the other the truth and sincere profession thereof; the one to

join all Europe to Asia, the other the rest of all Europe to Spain.

For the rest, if we seek a reason of the succession and continuance of this boundless ambition in mortal men, we may add to that which hath been already said that the kings and princes of the world have always laid before them the actions, but not the ends, of those great ones which preceded them. They are always transported with the glory of the one, but they never mind the misery of the other, till they find the experience in themselves. They neglect the advice of *God*, while they enjoy life or hope it; but they follow the counsel of Death upon his first approach. It is he that puts into man all the wisdom of the world without speaking a word; which *God* with all the words of his Law, promises, or threats, doth infuse. Death, which hateth and destroyeth man, is believed; *God*, which hath made him, and loves him, is always deferred. *I have considered* (saith *Solomon*) *all the works that are under the Sun, and behold, all is vanity, and vexation of Spirit:* but who be-



lieves it till Death tells it us? It was Death, which opening the conscience of *Charles* the fifth, made him enjoin his son *Philip* to restore Navarre; and King *Francis* the first of France, to command that justice should be done upon the murderers of the Protestants in Merindol and Cabrieres, which till then he neglected. It is therefore Death alone that can suddenly make man to know himself. He tells the proud and insolent that they are but abjects, and humbles them at the instant; makes them cry, complain, and repent, yea, even to hate their forepassed happiness. He takes the account of the rich, and proves him a beggar—a naked beggar, which hath interest in nothing but in the gravel that fills his mouth. He holds a glass before the eyes of the most beautiful, and makes them see therein the deformity and rotteness; and they acknowledge it.

Oh eloquent, just, and mighty Death! whom none could advise, thou has persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, *Hic jacet* [Here lies].

Lastly, whereas this book, by the title it hath, calls itself, *The First Part of the General History of the World*, implying a second and third volume (which I also intended, and have hewn out), besides many other discouragements persuading my silence—it hath pleased God to take that glorious *Prince* out of the world, to whom they were directed, whose unspeakable and never enough lamented loss hath taught me to say with *Job*: *Versa est in Luctum Cithara mea, et Organum meum in vocem flentium.**—The Historie of the World. Fifth Book p. 668.



There was a purpose behind Ralegh's *History of the World* beyond solacing himself in his confinement. In the days of the Tudors and even later, the Tower of London was an inn on the way to eternity for many brilliant minds. For a longer or shorter period of time according to their station and the significance of their offense, individuals confined to the Tower devoted themselves to trying to get out, to explaining how they got in, or to writing.

Nothing is so conducive to writing as solitude or imprisonment. Walter Ralegh was not by nature given to literature. Action seemed more the keynote of his character. He was always the friend of those who wrote and was capable of turning a phrase with

rugged grace—but he was not the quill-pen and ink-horn type. Men of Devon seldom were. The restless sea where freedom and adventure lurked insinuated its own restlessness into them. Thus, if it had not been that events landed Ralegh in the Tower with little chance of getting out except by way of the scaffold, it is to be doubted whether he would ever have set himself the task of writing a book—much less a *History of the World*.

Although it is often biased, history is not idle writing, especially in the hands of those who participate in great movements and feel the necessity of telling what others might fail to mention. But as Ralegh wrote in his preface: "It will be said I might have been more pleasing to the reader, if I had written the story of mine own times, having been permitted to draw water as near the well head as another. To this, I answer, that whosoever in writing a modern history shall follow truth too near the heels, it may haply strike out his teeth. There is no mistress or guide that hath led her followers and servants into greater miseries. He that goes after her too far off loseth her sight and loseth himself; and he that walks after her at a middle distance, I know not whether I should call that kind of course temper or baseness. . . . It is enough for me (being in that state I am) to write of the eldest times."

Thus it was that Ralegh chose to begin at the beginning and bring the story down to Roman times. He was wise, in that, for he was not without knowledge that the times in which he lived were too tumultuous and too full of intrigue to make it safe for anyone to write of them plainly. Strangely enough, though, those times more than any other had a bearing on the future and Ralegh undoubtedly knew it. It cannot be doubted that in spite of his protest to the contrary, he wrote of the past with the present in mind. He must have intended that his own times be instructed; else what purpose would his history serve?

Emerson reminds us (essay on "History") that "We, as we read, must become Greeks, Romans, Turks, priest and king, martyr and executioner, must fasten these images to some reality in

*The spelling and punctuation have been modernized. The Latin of Job 30:31 reads according to the King James Version of the Bible: "My harp also is turned to mourning, and my organ into the voice of them that weep."

our secret experience, or we shall learn nothing rightly." It yet remains for this history to be carefully checked with such things in mind.

Ralegh was of a group engaged in something larger than power or personal aggrandizement. He had the aid and counsel of such men in writing his work. The history itself was to serve a purpose not suspected by its average reader.

King James, however, did suspect something although he was wrongly advised as to its nature. He condemned the work and attempted to have it suppressed. Copies escaped seizure and so his History was perpetuated and has come down to us.

For one thing, James was naturally suspicious and quite incapable of evaluating character. Ralegh was much too deep for him and when it was suggested that the history had a treasonable intent, James readily agreed. In his mind, it could not be otherwise. Thus, Ralegh's case was in a sense prejudged. He went to the block with fine courage, winning grace and naturalness, and with a dignity that won him universal respect. It could almost be said that although he lost his life, he won his case.

Ralegh has been called the last of the Elizabethans. In many ways, he is the most typical—full of that hearty robustness of thought and zest for life that characterized the Age. He was a man whose gravity of purpose cloaked itself in the prescribed garb, whether

as courtier, adventurer, pirate, or respectable citizen.

The whole man seldom meets the eye, but it does make itself evident in subtle ways throughout the upheavals of personal fortune; and one feels that he played his role without sacrifice of inner integrity.

That Ralegh has been called a Rosicrucian is not without justification, for he evinced a turn of mind inquiring and humanitarian, not in the least incompatible with the aims and activities of the Order in those times. He was closely associated with what might be called the Order's steering committee, and his views were indeed colored by purposes far above the average for such an age.

His opportunism was made necessary by the caprice of the sovereigns he served and the circles in which he moved, but an over-all examination of his life shows nothing petty in it.

Calling attention to Ralegh's *History of the World*, and suggesting its re-reading in a more understanding light, is neither to eulogize the man nor to justify his every act. As a document, the *History of the World* is fraught with significance, and must be considered as an important contributory piece to the whole pattern of that day. The Order has recently acquired a copy of it for its archives. It will be carefully studied as time goes on for clues that will yield the complete story of Rosicrucian activity in the age which made the blueprint for our own.

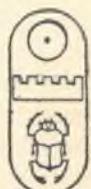


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By RODMAN R. CLAYSON, Grand Master

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JUST HOW can one have and enjoy a more abundant life? People in all walks of life have the desire to fit themselves better into the scheme of things, and thus have a realization of attainment and peace of mind. As we look about us, we find many who have reached this desirable state. The more abundant life is not thrust upon one nor is it a gift which is presented through the munificence of some unseen power. It, however, is gained by those who are warmed by the fires of desire and accomplishment—those who have an objective in life, who plan for the future, and who have vision of a better life. These individuals are inspired to live life to its fullest. They are imbued with energy, and their hopes and plans become realities. They have discovered the spirit that gives enthusiasm to all they do, and they realize the utmost happiness.

The desire for the abundant life opens the channel which brings aspirations into manifestation; nothing seems impossible. Thoughts give rise to ideas, and ideas create the means for living a full life. Those who would manifest this desirable condition believe that

there is a purpose in existence. They believe that their destiny will be an ultimate reality. They believe in the goodness of others, and, what is very important, they believe in unselfishness, and display it in their lives. They are inspired with action; they create opportunities. They are the ones who are sought by others for consolation; and it is they who have found that spiritual security which is essential to happiness. These people do not dwell in the past, for they have found that the past contributes but little to the present, and that very often the past has a tendency to color the future negatively. It must be acknowledged, of course, that the past is important, for we build upon the past—today is the result of yesterday. We know that experiences of the past contribute to our wisdom.

He who is seeking a more abundant life must design his life according to a carefully-laid plan. He must have a purpose in living, and must set a goal which contains the highest of all noble desires. The goal is established as a result of his innermost urges that seek the fulfillment of spiritual and physical needs. In planning his life he does not simply dream about it. Action is necessary. The goal which he sets must be

within reason, for only a reasonable goal is attainable. Interest in the culmination of his desires is the impetus which impels him to action. With consuming interest in a fixed purpose, he finds that he is infused with invincible determination and energy. He who does not choose to be a creature of circumstance must be a creator of circumstances. New habit patterns must be formed. Trivial habits must be disciplined.

There must be no delay in the plans of the one who would realize the abundant life. Life cannot be postponed. Therefore the realities of life, such as attainment and happiness, are things to be considered today and everyday. That which is done day after day should be related to the goal which has been established. With the passing of each day the mind is either developing or remaining static. Use must be made of the mental attributes. The mind must be exercised. If it is neglected, it becomes dull; if it is exercised it becomes scintillating. Thought builds up the mind; it is stimulating. Thinking is something one can do any time and anywhere. Mind is the highest faculty of man, and through it he can realize his greatest joy. With mind he can mentally create a new life for himself. With mind he can build a new world of which he is master and the recipient of many blessings. The creative power of the mind can alleviate many of life's difficulties. We have been given a mind with which to reason, to compare, to observe, and to create. It is only through individual effort that the mind can be kept active, that the senses can become sharpened, that judgments can be made keener, and that insights can be made clearer. Actually most of us know very little,

yet we contain within ourselves depths of knowledge. The more the mind is used, the more agile and facile it becomes.

A great many people feel that they do not know how to think. Concentration upon any one subject is difficult for them. The act of concentration, however, is brought about simply by having a consuming interest in the thing that is being considered. In such concentration one does not find extraneous thoughts passing through the mind.

When one is truly interested in a subject or an object, it is his sole thought, and he therefore enjoys concentration. When one has an idea upon which he is contemplating, his thinking must not be vague; it must be sharp and devoted exclusively to the subject at hand.

Everyone has had a great amount of experience, and consequently has gained much knowledge. The fault with most people who lead disorganized lives is that their knowledge is not organized for use. A little organized knowledge is of much greater value than a vast storehouse of disorganized

knowledge which cannot be used. We gain additional knowledge through added experience, which proves valuable when related to existing personal knowledge which has been acquired through past experience. Our consciousness must be impressed with the knowledge gained, for otherwise the knowledge will not be available for our use. We remember only the things with which we are impressed.

That which we wish to remember should be visualized. A mental picture of the thing in its entirety should be made on the screen of the consciousness. The memory is then impressed with it, and it is available for ready



**By Erwin W. E. Watermeyer,
M.A., F.B.C.
Director, AMORC Technical Dept.**

- Drs. E. R. Norris and J. J. Majnarich of Washington State University at Seattle have announced the discovery of a new vitamin, tentatively named B_{14} , which might be of assistance in cancer and pernicious anemia research.
- Investigations carried on by W. E. Scherill and B. Lawrence of the Harvard College Museum of Comparative Anatomy, using underwater microphones, have disclosed that porpoises are quite loquacious and emit squeals, clucks, whistles, and trills, while at play.
- A new type of atom-smasher, the Synchrotron at the University of California, has been able to artificially create meson particles, normally associated with cosmic rays.



recollection. Forming mental pictures should become a habit, for this sharpens the mind.

Wholesomeness can be Cultivated

While endeavoring to attain the abundant life, one must always have consideration for others. Our very existence in this world is dependent upon other *Homo sapiens*, and the habit of looking for the best in those around us must be developed. This stimulates mutual good will and creates an atmosphere of wholesomeness. All of this contributes so much toward bringing about the abundant life. We should never live for ourselves alone, nor should we ever permit selfish desires to be made manifest. Our motives and desires must include others. We have taken a forward step in the realization of greater understanding when we come to know that others are necessary to us just as we are necessary to them. A wonderful relationship can be enjoyed among people who have similar desires and ideals—those who have no inhibitions and who feel free to discuss with one another their comprehension of the finer things of life.

One's mind is constantly seeking to grasp the level of its insight, which cannot be reached when selfishness, unpleasantness, tension, and emotional upheaval prevail. The mind seeks its own level in calmness. If we would enjoy inner peace, then peace must exist in our environment and in the hearts and minds of those with whom we are associated. The way of living which brings the abundant life is accomplished slowly; it must be cultivated. Attitudes must be tolerant and patient, and the mind must be filled with understanding and forbearance. At first this is difficult, but it can become a habit pattern which becomes as much a part of us as the act of breathing. Human action cannot resist such a habit pattern, for "as a man thinketh in his heart, so is he."

It has been said that a man cannot dream of a thing which he has never experienced. If he has had no experience, he is incapable of producing anything. Such a condition does not exist in any individual, however, for everyone has had experience of some kind.

In endeavoring to establish a goal or an ideal, one can change, modify, or even create, patterns and combinations from his experiences. This is best done through the use of one's mental creative ability known as visualization. Creative visualization is only possible because of the past experience of the individual. This experience is useful to the extent that, through reason, impossible goals are not established. An abundant life may be ours as a result of our creative ability—the ability which is the result of experience, analysis, comparison and association of ideas, and the establishment of higher ideals. Thus there can be a more effective pattern of living. The abundant life is not necessarily measured by material possessions. Some of the happiest people have very little of worldly goods. They are happy and successful because they see more beauty in nature. They are imbued with love, and are impelled by noble urges.

The vision of a better future seems to bring additional light to us. The philosophy of every man and every woman should be that of knowing how to live, how to dispel fear, how to adjust one's self to all circumstances and situations, and how to become adapted to the temperaments and dispositions of those with whom one is associated. Such a philosophy can bring a wider and bluer horizon, for in it we have sensed the perfection of the real, and have taken hold of the key to happiness. He who would enjoy this abundance must have a keen interest in truth. He must work toward altruistic objectives. He must think less of himself and more of others.

Expressing the Best

The greatest of teachers and philosophers have stated that abundance can be realized only through personal action. Kant wrote: "The greatest happiness is in store in the greatest action." And Aristotle is quoted as having said: "Every person finds the happiness which is possible for him to attain in the act of living according to his reflection and temperate nature." At all times we should be careful to live on the highest ethical and moral plane. It is only in this way that we can express the best of which we are capable. As a result we will find that we are

stirred within with elation, exaltation, and a finer and higher consciousness. New thoughts, new revelations, and new discoveries are realized. New interest is aroused and we become dynamic and alive. Comfort is brought to others, and a superior sense of well-being is brought to us. Outward action brings inner happiness, and to this all things are added.

Actually man is dependent upon the Universal Abundance. It is quite true that he may not always be able to govern circumstances, but most assuredly he can learn to govern his reactions to them. High ideals, spirituality, and knowledge of Cosmic laws may not always remove shadows of misfortune, illness, and poverty, but they can endow one with the courage, the patience, and the wisdom to face all which life has to offer. All obstacles in life are transitory. As we surmount each one in the light of our knowledge and understanding, we are strengthened for whatever the future may hold for us. The Dark Night can pass for those who suffer misfortune, bringing the Light of a New Dawn.

In making the most of our lot in life

and in planning for the future, we can have a realization of the New Day. We can build a pillar of wisdom which will reach to the heights. We can enjoy new and finer realizations, and we can promote better relationship with our fellow men. Call these things spiritual or philosophical truths if you will, but no progress of civilization or advance of science will ever deprecate them. Fulfillment of our desires comes about not only through action, but through wisdom and knowledge. These are the truths which flood the darkness of ignorance with new light.

To bring about the abundant life, one must have the will to do, the will to carry out well-laid plans in accordance with the vision of the future which has been mentally created. Scores of philosophies and thousands of books can tell us how to have this realization, but we can never have the experience until the necessary personal effort is exerted. In the *Tibetan Book of the Dead* we find: "Exert thine energy to the utmost." And in the *Egyptian Book of the Dead*: "I have opened up a way for myself." The way to the Abundant Life is open for all who will seek it.



Employees Have Ideas

By WALTER P. RICE



Just how does an employee look upon his work, his boss, or his station in life? Every person has his own answers to these questions, and they will vary with the character of each individual. However, there are certain fundamental requisites of a job that are universally sought by an employee. Without at least two of these, he is constantly shifting jobs in his endeavor to find them. He may not know what he is seeking, but he certainly will move around until he finds it.

In interviewing the unemployed I have found that there are two basic requirements which an employee looks for in a job. He is primarily interested

in a job at which he can earn a reasonable living, and secondly one that he will be happy in doing. Of course there is the man who does not care what work he does so long as he receives a wage that is satisfactory to him. The majority of people, however, have definite ideas as to the kind of work they like and generally follow that field of work as unskilled, semiskilled, or skilled workmen. For instance, some men like to work indoors, others outdoors, and still others like to be moving about. Some like to work around machinery, and others want to work where it is quiet. If these people are shuffled around, they will immediately start to look for the job that suits their temperament. This is true of all people whether they are employed at the most



menial jobs or in highly technical occupations. In general, from the employee's viewpoint, if the job pays him well and he likes the work, he will be satisfied.

Although these two points are basic, there is another working condition which an employee seeks from his employer: a straightforward, honest statement as to what is expected of him. He wants to know exactly what his work will be. He wants to know how many hours he will be required to work for the wages he receives. He wants to be assured that he will not be loaded with additional work, requiring long hours without compensation.

For example, an employer hired a man to sort scrap metal, according to types. For this he was paid \$35 per week, presumably for a standard 40-hour week, which would be 87½ cents an hour. The employee, however, was asked to do extra work, such as loading and unloading scrap material; this required him to work 54 hours a week. When he was paid he received \$35, or only 65 cents per hour for the long

week. When he inquired about compensation for the extra hours, he was told that he was expected to do the extra work and that his wages were a flat \$35 per week regardless of the number of hours he might work. He decided he didn't want the job.

Another employer who operated a greenhouse hired a young man with the understanding that he would teach him the florist trade. The employee liked the work, and although his wage was only \$25 per week he was willing to start at the low pay because he was promised periodic increases and this arrangement was satisfactory to him. The employer, however, forgot to increase the young man's wages, as agreed, and after the growing season was over, laid him off.

The employee also wants his employer to be a human being, a person he can like. He expects him to be friendly but not patronizing.

As the employee sees it, if he can work at a job he likes, make a living at it, and receive fair and honest treatment from his employer, he is satisfied.



ON LIBRARIES

Norway Plans a Library for every Village

The Norwegian library law [effective July 1, 1949], a remarkable piece of legislation, will make it compulsory for every Norwegian village and city to establish a free library capable of serving its populace. Minimum standards have been set, with the State matching community appropriations on a graduated scale. With this law in effect, no Norwegian will be deprived of free reading and reference material.

* * * *

New Regional Library Starts Operations

. . . the new Grayson-Wythe Regional Library in Virginia received a \$12,500 state-aid grant for the purchase of books. . . . The library with a bookmobile and two branches will serve an area of 911 square miles and a population of 44,637.

* * * *

Gifts and Purchases

The University of California library, Berkeley . . . secured more than 4,000 Japanese and Chinese books during the past two months.

Adelphi College library, Garden City, New York, acquired a number of French books not available elsewhere in America, when Prof. Paul Langellier brought them back from a visit to his native land.

—From *Library Journal*, Dec. 1948

BETWEEN TWO WORLDS

(Continued from Page 207)

stone at the tree's base. The cool shadows, with their symbolic formation, the imposing awesome temple in the background, combine to create a psychological effect upon the pilgrim. The whole tradition, the doctrines, and his faith crowd in on his consciousness. He is in the *presence* of all that is sacred in life to him. I have seen the same extreme devotion manifested by Christians entering for the first time the Place of the Nativity in Bethlehem. It is to them the culmination of a mental state, the actualizing of a reality.

Along the northern side of the temple is found a narrow platform of masonry which is raised about four feet above the ground and is fifty feet in length. This is known as the "Buddha Promenade." Tradition relates that here Buddha "spent seven days walking up and down in meditation after obtaining enlightenment and realizing the bliss of Nirvana." At the points where he set his feet along this promenade, there are sculptured ornaments in the shape of flowers representing "miraculous blossoms which sprang up under his footsteps."

While photographing this site, we noticed a Hindu approaching. His hair was piled high in the manner of the Brahman. He wore a long blue-black beard. About his neck were suspended prayer beads. His features were as regular as though sculptured. A benign expression spread across his face as he observed that we were watching him. He bowed slightly in the manner of the Oriental. His eyes were very penetrating. His gaze seemed to enter us as we continued to stare at him with fascination.

We learned that he spoke English and with a soft, almost benedictional inflection. He was of the learned Brahman sect and known as Swami Bodri Gire. He was, in fact, a guru or teacher of mystical philosophy. The title, Swami, is an honorary one which is bestowed upon a learned person. He was very much pleased when he heard of our purposes and thoroughly enjoyed discussing with us the significance of

the sacred precincts. Though not a Buddhist, he accepted Buddha as a Great Venerable. There was a tranquility and charm about this individual that had a magnetic quality. He graciously consented to pose for motion pictures while we engaged him in conversation. His personality dominated the monumental structure before which he stood.

Around the temple are erected a number of stupas, which are, in reality, historic tombs containing religious relics. It is related that they were erected by King Asoka many centuries ago. On entering the principal chamber of the temple, the visitor or devotee is confronted by a gilded Buddha in the Bhumisparas or "witness" attitude. This refers to the posture of the figure. Votaries purchase flowers which, as symbols of life, are laid in the lap of the Buddha. Thence, we ascended a narrow winding stone stairway, led by an attendant, finally entering upon a balconylike ledge of the tower temple. From here an excellent view of the beautiful historic countryside was gained. Adjacent to the temple precincts are the "seven sites" where Buddha passed "seven" tranquil weeks in enjoyment of Buddhahood. The repetition of the use of the numeral *seven* and its multiples in Buddhist Dhamma or teachings, as in the exegetical accounts of Christianity and Judaism, is further indication of its mystical significance.

About the balcony were small niches in the walls in which were placed statues of the "enlightened ones," Buddha's wife, children, etc. A particular distraction to the Buddhists is the fact that these precincts sacred to them are not in their control. It appears that the property on which this historical temple is located is owned by a wealthy Hindu. The Maha Bodhi Society, which has a resthouse near-by for its bhikkhus and visitors such as ourselves, is endeavoring to have the Government give them exclusive control of this sacred shrine and archaeological monument.



An Ancient Profession

The attendants, who are not Buddhists, continually solicited coins from us. The money is ostensibly used for the maintaining of the premises. Daily, as well, a portion of it, according to religious custom, is thrown to the beggars who scramble for it in the thick dust, not unlike chickens after grain. It is a rite dating back into the vague past, perhaps indicative of the virtue of giving to the poor.

Poverty in India causes multitudes to become beggars by necessity. It was called to our attention (and we also observed it) that the wealthy Indians ignore these mendicants. They never aid them or heed their plaintive appeals except as a religious ritual—or as a political gesture. In the large cities, these beggars are offensive as well as pathetic to the Occidental upon his first contact with them. They swarm about you, pressing their dirty and often diseased hands against you. Some are blind, others are horribly crippled or paralyzed, and many are infected with skin diseases.

One is inclined to be indignant at the indifference displayed toward the beggars by the Indians and even by Occidentals of long residence. One learns that the great majority of India is poverty-stricken. The condition cannot be remedied at once or, in fact, for considerable time because of economic circumstances. Further, with many, begging has become "a time-honored profession." In the larger cities, young girl beggars hire infants or small children by the day to be carried about to invoke sympathy, particularly of the visiting Occidentals.

Here in Bodh Gaya was a professional group of beggars. Though pathetic in their filthy rags and with their

actual afflictions, there was something whimsically appealing about them. They had formed their own society. This particular ragged tribe, consisting of grandparents to infants and including the blind and the crippled, was led by an elderly man. He was the patriarch. He ruled them like a chieftain. His judgment was final. He determined the rank or the place which they should assume in queuing up when gratuities were to be given them. In a scramble for coins thrown on the ground by the temple attendants at a definite hour each day, the old patriarch would demand from the others that the children and the crippled be given their share. When begging they had a very ingratiating manner, soft-spoken and plaintive in their speech.

Curious as to our photographic equipment—and ourselves—they would sit on their haunches in a circle about us, raucous and argumentative among themselves. Then, one would whisper to another something about us that amused him. They would pass the comment along to the enjoyment of even the most forlorn of the group. There was also a chivalry among them. When seeing a stranger they would fly in his direction for possible coins. Always, however, some member of the group would grasp the hand of the blind and pull the unfortunate one along as they leaped ahead.

In the Dhamma, Buddhist sacred law or teaching, Buddha is quoted, after his enlightenment at Bodh Gaya, as saying, "I have gained coolness (by the extinction of all passion) and I have attained Nirvana. To find the Kingdom of Truth, I go to the city of Kasis (Benares). I will beat the drum for the Immortal in this blind world." Thus we, too, took our departure and journeyed to Benares, the Twice Sacred City.



*The
Rosicrucian
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FIFTH DEGREE INITIATION IN OAKLAND

The Oakland Lodge of AMORC will give the Fifth Degree Initiation on Tuesday, July 5, at 8:00 p. m. The initiation will be held in the Sciots Hall, 5117 East 14th Street, Oakland.

Temple Echoes



ACCORDING to all indications, the new Supreme Temple will be completed in time for its dedication date. All concerned are pushing ahead with specialized jobs of finishing. It has been the most orderly construction job this observer has seen—almost precision timing. One crew of workmen moves away from a particular section of the building and another crew immediately takes its place. Outside and in, the building is impressive. From the massive columns on the front to the simulated diorama of the Nile Valley in the East, the dignity, beauty, and mystery of ancient Egypt are expressed. Those coming to the convention this year will be gratified to see what their liberal and continued contributions have made possible at the international headquarters of the Order.



It won't be long now. On the morning of July 25, the traditional cowbell will make its annual appearance in Rosicrucian Park, announcing to all that the 1949 session of Rose-Croix University has begun. The faculty and student body will gather in Francis Bacon Auditorium for the Chancellor's address of welcome and then separate for classwork in the three colleges: Humanities, The Fine and Mystic Arts, Mundane and Arcane Science. Thereafter for three weeks, Rosicrucian Park will be a humming hive of active learning. Will you be among the busy bees this year?



Just how busy can any place be? The experts haven't yet written a book ex-

plaining it, but we think we have a good example: A certain staff member picked up his telephone the other day and could get no farther than the operator—every line on her board was active. Until the experts inform us differently, Norma Beall, our switchboard operator, had her hands full and was literally as busy as she could be!



A Neophyte and his experiments always make for interest. Here is an encouraging letter: "I practiced the experiment of turning my thoughts inward. I thought I was concentrating on my inner self, but I was tense, using force and will power. Similarly, when I was attempting to reach the Cathedral of the Soul, I willed it to happen. The effects were negative and undesirable. Then I put myself into a state of passive relaxation and I really felt myself in tune with the infinite. Why, I thought, it's just like learning to float. The only thing necessary is not to do anything that will prevent one from floating. I can float and now I know I can achieve Cosmic contact, too."—M.C.



A life of story-book character has been the experience of many who have chosen the stage as a career. It has been that, with a little bit more, in the case of Kathryn Collier Bodkin.

From her father she received her first introduction to Shakespeare's plays. As a little girl, then, she determined to become an actress. But her father passed through transition and her mother remarried. Her stepfather disapproved of her ambition. He thought the theater wicked. Fortunately Kathryn's courage, love of Shakespeare, and her determina-



tion were not to be balked by such an obstacle. She gathered her things together and set off alone to the great city of London to become an actress.

She had never been there alone, knew no one, and had never seen a stage play; yet she found Covent Garden, and made herself known to the then famous F. H. Benson Shakespearean Company. She was accepted as a student and so began a climb to success and recognition as a Shakespearean actress.

Today, with many years of story-book living behind her, Shakespeare still makes demands. Audiences will not let this actress retire. Recently she appeared as the guest of Rollins College, Winter Park, Florida, as a contributor to its *Animated Magazine*. Because of that appearance and an earlier series of Shakespearean readings in Winter Park, greater activity than ever looms.

She confesses that her affiliation with the Order is one of her proudest "secrets." For that reason, she consented to being mentioned in this department.

Already many readers must recall having seen her in England, or Scotland, or the United States. To mention just a few of her roles: The Queen in *Hamlet*, "Old Vic" Company, London; "Understanding" in *The Wayfarer*, Los Angeles Bowl; Hannah in *The Shining Hour* with Conrad Nagel. She was also in the movies: *Waterloo Bridge* and *Bill of Divorcement*.

And just one excerpt from a recent critical review: "To the average playgoer Kathryn Bodkin's interpretations of Shakespeare's greatest dramas constitute a richly moving and wholly satisfying experience; to the serious student of the theatre they should be required study. *And that voice!* Like a magnificent cello... which Mrs. Bodkin uses with all the sensitivity and power of a Piatigorsky."

Now that you know something of the

story-book life of this artist, we know you will be eager to see and hear her. We wish you that good fortune.



A soror in India contributes something of interest regarding certain tests made of the water in the Ganges. Miraculous powers have been attributed to the waters of this river for ages. Laboratory tests carried out recently under the direction of Rajkumari Amrit Kaur, health minister, have not disclosed any healing properties in the water. Yet British, French, and Canadian investigators are said to have discovered that *cholera vibrio* die within two or three hours in Ganges water, that there are no cholera or dysentery germs in it, and that it remains fresh for a longer time than water from many other places.

This seems to warrant more exhaustive tests to discover the reason why cholera germs die in the water and why it keeps fresh for months.



It may be that the Rosicrucian Research Library has more visible users during RCU; however, members all over the world make use of its facilities throughout the year. Where the visitors register may show an average of half a dozen readers in person, the librarian's list of those asking research questions by correspondence is much greater. The librarian's mail on any day may have half a dozen letters from the States, one or two from Central or South America, one from Africa, from the Philippines, Australia, or Europe.

Every member who does not have access to a good public reference library should make use of the facilities of the Research Library which are a part of his privileges as a member. Write today for information as to how the Rosicrucian Research Library can help you.



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ON ART

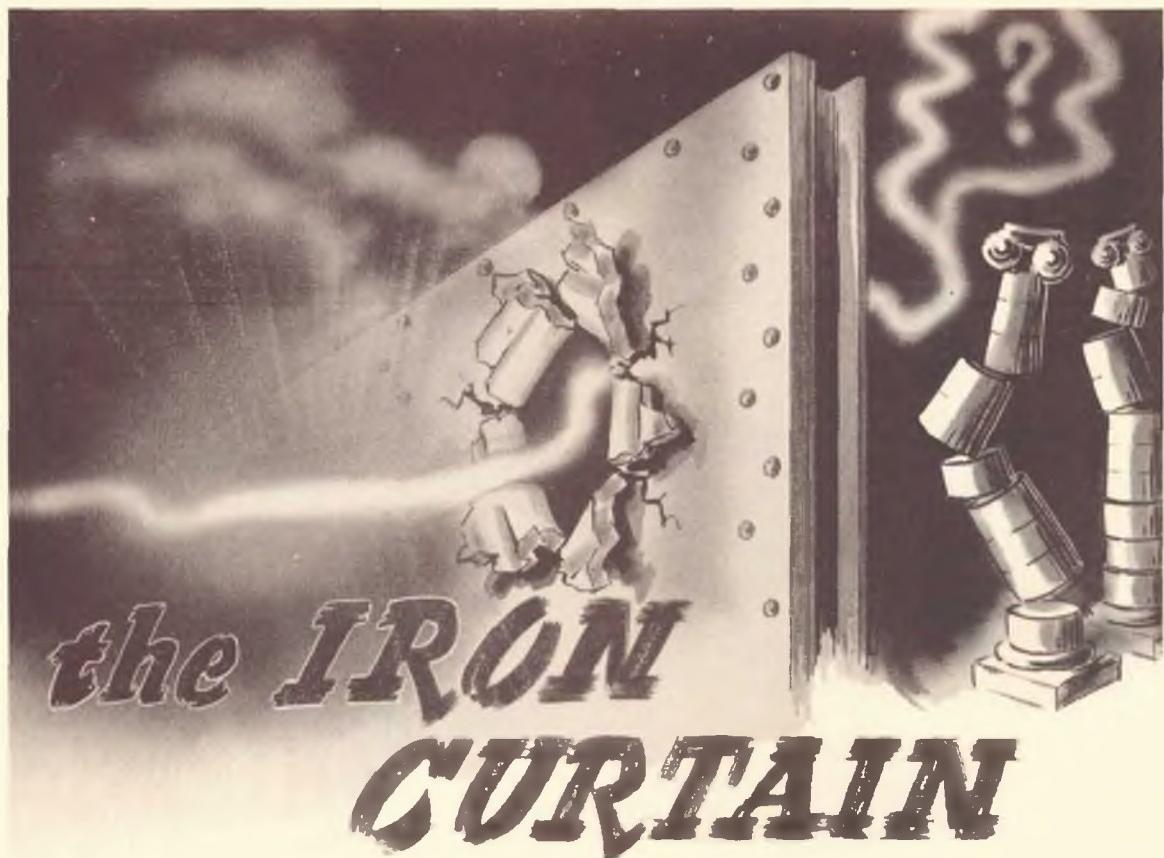
If we can give a man a canvas that will take him away from his desk and lead him into the field and make him feel what we feel in the presence of beauty, we have done something good. In our art this is what we strive for. —Inness



MAHA BODHI TEMPLE

The sacred "East" or Orient of the celebrated Buddhist society in their Calcutta Temple. Several of these temples and viharas (centers) are found throughout India. Adjoining them are schools for instruction in the sciences, arts, and languages. The bright yellow robes of the bhikkhus (monks) shown above, blend harmoniously with the centuries-old relics enshrined in this beautiful abode, consecrated to the original Buddhist teachings.

(Photo by AMORC Camera Expedition)



the IRON **CURTAIN**

DOES IT CONCEAL A RACIAL MYSTERY?

IN THAT vast region of secrecy, East and West meet in what is sometimes called the Aryan Race. Iraq, Israeli and Egypt—the famed fertile crescent of the Mediterranean—hold the key to the present peace of the world. Everyone, from scientists to fortunetellers, has written on the Aryans—but have they really scratched the surface of knowledge?

Russia, as well as the other Eastern countries, has remained an inscrutable mystery. What strange environmental influences of the dim past have left their impact upon the lives of these people? The problems of today are rooted deeply in the impulses of these races.

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Rosicrucian Park (AMORC) San Jose, California



THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U.S.A.
(Cable Address: "AMORCO")

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F.R.C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.R.C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

CALIFORNIA

Long Beach:^{*}

Abdiel Lodge, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p. m.

Los Angeles:^{*}

Hermes Lodge, 148 N. Gramercy Place, Tel. GLAdstone 1230. Robert B. T. Brown, Master; Myrtle Newman, Sec. Library open 2 p.m. to 5 p. m.; 7 p. m. to 10 p. m. Review classes Mon. through Fri. Sessions every Sun., 3 p. m.

Oakland:^{*}

Oakland Lodge, Office and Library—610 16th St., Tel. HIGate 4-5996. G. W. Mapes, Master; Virginia O'Connell, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p. m. at Sciots Hall, 5117 E. 14th St.

Pasadena:

Akhnaton Chapter, Altadena Masonic Temple, Geneva O. Beston, Sec. Sessions 2nd and 4th Tues., 8 p. m.

Sacramento:

Clement B. LeBrun Chapter, 2130 "L" St. Jose de la Rosa, Master; Alta Rowe, Sec. Sessions 2nd and 4th Wed., 8 p. m.

San Diego:

San Diego Chapter, Sunset Hall, 3911 Kansas St. Charles M. Lindsey, Master, 4246 Jewell; Florence Christensen, Sec. Sessions 1st, 2nd and 4th Thurs., 8 p. m.

San Francisco:^{*}

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. J. O. Kinzie, Master; Lois F. Hatchcock, Sec. Sessions for all members every Mon., 8 p. m.; for review classes phone secretary.

COLORADO

Denver:

Denver Chapter, 1009 17th St. Hays L. Livingston, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington:

Thomas Jefferson Chapter, 1322 Vermont Ave. Mrs. Minnie P. Stough, Master, 1437 Rhode Island Ave., N. W.; Georgene R. Todd, Sec. Sessions every Fri., 8 p. m.

FLORIDA

Miami:

Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Mrs. E. H. Smith, Master; Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 8 p. m.

ILLINOIS

Chicago:^{*}

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Myrtle Lovell, Master; Mrs. L. E. Mantor, Sec. Library open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sun., 2 to 5:30 p. m. only. Sessions every Tues. and Thurs., 8 p. m.

INDIANA

South Bend:

South Bend Chapter, 207½ S. Main St. Mrs. Louisa W. Weaver, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p. m.

Indianapolis:

Indianapolis Chapter, 2615½ E. 10th St. Bert Kingan, Master; Ida E. Dora, Sec., 236 Cecil Ave. Sessions every Sun., 8:15 p. m.

MARYLAND

Baltimore:^{*}

John O'Donnell Lodge, 100 W. Saratoga St. Clifford F. Van Wagner, Master; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p. m.

MASSACHUSETTS

Boston:^{*}

Johannes Kelpius Lodge, 284 Marlboro St. Felix Gregory, Master; Carl G. Sandin, Sec. Sessions every Sun. and Wed., 7:30 p. m.

MICHIGAN

Detroit:^{*}

Thebes Lodge, 616 W. Hancock Ave. Mathew G. Tyler, Master, 7561 Abington; Clarissa Dicks, Sec. Sessions every Tues., 8:15 p. m.

Lansing:

Leonardo da Vinci Chapter, 603 S. Washington. Clair C. Willsey, Master; Bertha Harmon, Sec. Sessions 2nd and 4th Mon., 8 p. m.

MINNESOTA

Minneapolis:

Essene Chapter, Trafante Accordion School Aud., 41 So. 8th St. Mrs. Joan Nixon, Master; Delia Coose, Sec., 2016 Emerson Ave. So. Sessions 2nd and 4th Sun., 3 p. m.

MISSOURI

St. Louis:^{*}

Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. M. Kassell, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p. m.

NEW JERSEY

Newark:

H. Spencer Lewis Chapter, 443-5 Broad St. John D. McCarthy, Master; Johanna Buhbe, Sec., 30 Montgomery St. Sessions every Mon., 8:30 p. m.

NEW YORK

Buffalo:

Rama Chapter, 225 Delaware Ave., Room 9. Dr. C. G. Steinhauser, Master; Carolyn A. Wood, Sec., 23 Terrace. Sessions every Wed., 7:30 p. m.

New York City:^{*}

New York City Lodge, 250 W. 57th St. William Stillwagon, Jr., Master; Edith M. da Rocha, Sec. Sessions Wed., 8:15 p. m. and Sun., 3:00 p. m. Library open week days and Sun., 1 to 8 p. m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. David Waldron, Master; Clarence M. Callender, Sec. Sessions every Sun., 8 p. m.

Rochester:
Rochester Chapter, Hotel Seneca. Dorothy M. Decker, Master; William Rabjohns, Sec. Sessions 1st Wed., 3rd Sun., 8 p. m.

OHIO

Cincinnati:

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Gustav F. P. Thumann, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p. m.

Dayton:

Elbert Hubbard Chapter, 56 East 4th St. Mary C. High, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p. m.

Toledo:

Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Dorothy Van Doren, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p. m.

OREGON

Portland:*

Portland Rose Lodge, 2712 S. E. Salmon. Floyd K. Riley, Master; Walter G. Allen, Sec. Sessions every Wed., 8 p. m. and Sun., 7 p. m.

PENNSYLVANIA

Philadelphia:*

Benjamin Franklin Lodge, 1303 Girard Ave. Dr. S. Milton Zimmerman, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p. m. Temple and library open Tues., Thurs., 7-10 p. m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. David Stein, Master; Lydia F. Wilkes, Sec. Sessions Wed. and Sun., 8 p. m.

Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter, I.O.O.F., Bldg., 100 Clarence St. Sessions 1st, 3rd and 5th Saturday afternoons.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpha Cox, Sec., 179 Rathmines Rd., Hawthorne, EE3.

BRAZIL

Sao Paulo:

Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p. m.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Mrs. A. Engelhard, Master; Jean Pierre Trickey, Sec., 444 Sherbrook "Est." Sessions 1st and 3rd Thurs., 8 p. m.

Toronto, Ontario:

Toronto Chapter, Sons of England Hall, 58 Richmond St., East. Oron C. Dakin, Master; Edith Hearn, Sec., 300 Keele St. Sessions every Mon., 8:15 p. m.

Vancouver, B. C.:*

Vancouver Lodge, 878 Hornby St. Mrs. Dorothy Bolsover, Master; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p. m.

Victoria, B. C.:*

Victoria Lodge, 725 Courtney St. Miss E. M. Burrows, Master; Dorothy G. Johnston, Sec., K21 Burdett Ave.

Windsor, Ont.:

Windsor Chapter, 808 Marion Ave. Mrs. Stella Kucy, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p. m.

Winnipeg, Man.:

Charles Dana Dean Chapter, I.O.O.F. Temple, 293 Kennedy St. A. G. Wirdham, Master; S. Ethelyn Wallace, Sec., 851 Westminster Ave. Sessions 1st and 3rd Thurs., 7:45 p. m.

DENMARK AND NORWAY

Copenhagen:*

The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Gr. Sec., Manogade 13, Strand.

EGYPT

Cairo:

Amenhotep Grand Lodge. Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

*(Initiations are performed.)

TEXAS

El Paso:

El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2 p. m.

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p. m.

Houston:

Houston Chapter, 1320 Rusk Ave. Robert E. Martin, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p. m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Clarence R. Parry, Master; Clara J. Parker, Sec., 243 S. 7th East. Sessions every Thurs., 8:15 p. m.

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